

# ATLANTIS RADIANCE AND RUIN - NARRATIVES OF CATAclysmic EVENTS IN ANCIENT RECORDS

## Abstract

Ancient Sanskrit texts, particularly from Indian epics and records like the Mahabharata, Ramayana, and Samarangana Sutradhara, along with external manuscripts from other traditions, provide compelling yet fascinating depictions of advanced technologies and catastrophic events. These narratives describe aerial objects (vimanas), celestial chariots, and weapons of immense power, including The Brahma Weapon and Agneyastra. Accounts emphasize the environmental and physiological impacts of these weapons, such as scorched landscapes, boiling seas, and symptoms akin to radiation exposure. The secrecy surrounding their construction and the allegorical language used in their descriptions challenge modern scientific analysis. Speculative links are drawn between these accounts and global myths, such as the destruction of Atlantis, attributing geophysical phenomena, including earthquakes and volcanic eruptions, to the misuse of these technologies. These descriptions, while intertwined with mythology, raise questions about the existence of ancient civilizations with an established scientific understanding, their catastrophic downfall, and the potential historical basis of these records.

This paper begins with an excerpt from the Ghatotracha-badma:

*"Gifted with great energy the Rakshasa once more came down to Earth in his golden vimana... when it had landed it looked like a beautifully shaped mound of antimony on the surface of the ground"* (translated by Prof. Dikshitar, 1952).

This description exemplifies the challenges of interpreting ancient Aryan texts, as their propensity for allegory complicates the objective analysis of propulsion systems from a modern scientific perspective.

In many epic accounts, vimanas are portrayed as being drawn through the sky by "celestial" animals—steeds, mules, elephants, and other creatures commonly used to pull ground-bound chariots, with the descriptor "celestial" added. While some of these descriptions may be allegorical, others could imply that propulsion systems were designed to intentionally resemble such animals. For instance, the Samarangana Sutradhara recounts:

*"A huge and terrible vimana made of black iron, it was 400 yojanas high and as many wide, equipped with engines set in their proper places. No steeds nor elephants propelled it. Instead, it was driven by machines that looked like elephants."*

The same text notes the secrecy surrounding the construction and operation of vimanas:

*"Manufacturing details of the vimanas are withheld for the sake of secrecy, not out of ignorance. The details of construction are not mentioned for it should be known that...were they publicly disclosed the machines would be wrongly used"* (Samarangana Sutradhara).

Further analysis in what resembles an engineering report details the versatility and maneuverability of these craft, culminating in a striking claim: "By means of these machines, human beings can fly in the air and heavenly beings can come down to Earth" (ibid.). Enquiries into these accounts were made to Prof. Dikshitar of the University of Madras and Prof. G.R. Josyer, the founder of the International Academy of Sanskrit in Mysore. The University of Madras confirmed that the Samarangana Sutradhara was a well-known text among Indian scholars, while Prof. Josyer clarified: "Samarangana Sutradhara deals with architecture, town-planning, temples, and

palaces. One chapter addresses mechanical contrivances for royal entertainment, including a slight reference to aeroplanes."

Separately, articles suggested that ethnologist Y.N. Iban A'haron had translated ancient texts from the Euphrates Valley regarding aircraft. The Babylonian Hakaltha, a text purportedly 7,000 years old, allegedly includes the following passage:

*"The privilege of operating a flying machine is great. The knowledge of flight is among the most ancient of our heritages, a gift from Those Upon High. We have received it from them as a means of saving many lives."*

A'haron is also said to have translated the Sifr'ala, a Chaldean work from 5,000 years ago, which reportedly contained instructions for constructing aircraft. This text allegedly includes terminology such as "calibration," "copper coils," "crystal indicator," and aeronautical concepts like "equilibrium," "stability," and "wind resistance." However, the authenticity of these translations remains unverified, as the author was unable to locate A'haron or corroborate these accounts with Assyriologists.

The destructive potential of vimanas is also emphasized. Although many traditions involving vimanas from the Mahabharata era could be regarded as mythological, it remains uncertain whether actual physical aircraft played a role in the destruction of the fabled Triple Cities or Three Cities in the Atlantic region. Accounts describe a vimana powered by "celestial forces," with the city's destruction achieved by a single "object" capable of piercing its three divisions—a feat that could not be accomplished by any other means. One account states:

*"Civa, riding in that excellent car which was composed of all the celestial forces, proceeded for the destruction of The Triple Cities" (P. Chandra Roy p.691).*

The narrative continues with Mahadeva launching an object at The Three Cities causing it to erupt into flames. The text describes the ensuing devastation:

*"When, however, the three cities came together in the firmament, the Lord Mahadeva pierced them with that terrible shaft of his, consisting of three knots. The Danavas (Atlanteans) were unable to gaze at the shaft inspired with the Yuga fire and composed of Vishnu and Soma."*

This imagery has led some to speculate that the event could represent an explosion from an long object with three knots or engines, much like a rocket. However,

the gods intervened to prevent global destruction, quenching the fires with water and allowing The Three Cities to sink into the depths of the Western Ocean.

This account invites comparisons with other myths of catastrophic events, such as the *"chariot of the Lords of the Storm"* associated with the destruction of Atlantis.

The symbol allegedly linked to Atlantis—comprising three geometrically arranged peaks—has been discovered in regions including North America, Scandinavia, and Egypt, as well as on ancient Chaldean coins. These peaks may symbolize three large pyramids, mountain ranges, or volcanoes potentially situated north of the Atlantean plain. Interestingly, pyramid-like structures arranged in geometric patterns have been observed on the far side of the Moon and Mars in the Cydonia region, adding an intriguing layer to these speculations.

The Ramayana offers additional accounts of warfare involving advanced technologies. The conflicts between Asuras, Rakshasas, and Daityas (related to Danavas) with their vimanas were marked by the use of devastating weapons. The text describes King Rama's final battle against Ravana, the king of Lanka, as culminating in the use of such a weapon to vanquish him, further emphasizing the advanced technological themes embedded in these ancient narratives.

Romesh Dutt's translation provides a vivid description of Rama's battle with Ravana:

*"Brave Matali drove the chariot drawn by steeds like solar ray,  
Where the true and righteous Rama sought his foe in fatal fray,  
Shining arms and heavenly weapons he to lofty Rama gave,  
When the righteous strive and struggle,  
Gods assist the true and brave!"*

*'Take this car,' so said Matali, 'which the helping Gods provide, Rama, take these  
steeds celestial, Indra's golden chariot ride.'*"  
(Romesh C. Dutt p.160)

Armed and riding Indra's celestial chariot, Rama awaited Ravana's return from his flight to Lanka, where he had acquired another aerial chariot. The narrative recounts how gods and mortals alike observed the intense confrontation:

*"Gods and mortals watched the contest and the heroes of the war,*

*Raven speeding on his chariot, Rama on the heavenly car....Clouds of dread and deathful arrows hid the radiant face of sky, Darker grew the day of combat, fiercer grew the contest high!"*

(Romesh C. Dutt p.160)

The protracted battle culminates in Rama wielding Brahma's weapon, a powerful celestial armament described as a fiery and destructive force. This weapon, given to Rama by Saint Agastya, is portrayed as a "lightning dart of Indra," capable of extraordinary destruction:

*"Wrapped in smoke and flaming flashes, speeding from the circled bow,  
Pierced the iron heart of Raven, laid the lifeless hero low."*

(Romesh C. Dutt p.161)

The term "circled bow" has been interpreted as a reference to a circular reflector mechanism that emitted a type of vibratory energy or ray. According to interpretations, the Brahma Weapon emitted a focused beam of light, steadily intensifying until its target disintegrated. Smaller versions of this weapon were mounted on aerial vehicles, while larger, stationary platforms caused significant environmental disturbances when activated. The descriptions note that the ocean boiled, winds became chaotic, and animals fled in terror. Interestingly, contact with metal was required for the weapon to be fatal.

The battle narrative parallels accounts from later Hindu manuscripts, some of which seem to describe events from opposing perspectives. For instance, one manuscript (circa 500 BCE) depicts Ravana, the King of Ceylon, attacking Rama's forces with aerial bombardments that inflicted significant casualties. The account concludes with Ravana's defeat, the capture of his flying machine, and its subsequent use by Rama to return to his capital, Ayodhya. Notably, this account refers to the Hindu Aryans as "the enemy," highlighting a differing viewpoint on the conflict.

The Brahma Weapon, named for its association with the "primeval Light of Creation," is also called Indra's Dart, symbolizing its connection to the concept of force. This weapon relied on a circular reflector to emit a focused energy beam, akin to a modern searchlight. The beam's intensity increased until the target disintegrated entirely. While the smaller versions of this weapon were devastating, the larger variants caused widespread destruction, including seismic disturbances and atmospheric anomalies.

Further accounts describe advanced weaponry such as the Varuna Weapon and the Narayana Weapon. The Varuna Weapon was employed to counteract the effects of other destructive arms, as seen when it neutralized the energy of a weapon used against Bhima. The Narayana Weapon, associated with vibratory or wave energy, derives its name from "Narayana," symbolizing vibration and the creative force of the cosmos. The weapon required the operator to "touch water" to discharge it, suggesting the necessity of grounding or sonoluminescence. Its use was marked by violent winds, unseasonal rains, and tremors, reminiscent of modern artillery effects.

Descriptions of these weapons often mention phenomena such as mushroom clouds and environmental chaos, drawing parallels to our era. For example, when Drona's son used a weapon against Bhima, the resulting energy was described as penetrating the body and enveloping it in fiery brilliance.

*"Sanjaya said, — Beholding Bhimasena overwhelmed by that weapon, Dhananjaya, for baffling its energy, covered him with the Varuna weapon. In consequence of the lightness of Arjuna's arms, and owing also to the fiery force that shrouded Bhima none could see that the latter had been covered with the Varuna weapon." Shrouded with the weapon of Drona's son, Bhima, "with his steeds, driver, and car, became incapable of being gazed at like a fire of blazing flames in the midst of another fire."*  
(P. Chandra Roy p.667-668)

Krishna and Arjuna saved Bhima by removing him from his metallic chariot, thereby neutralizing the weapon's lethal effects.

These detailed accounts, though interwoven with mythology, suggest a sophisticated understanding of technology and its destructive capabilities in ancient Hindu epics. The vivid descriptions of these weapons and their effects continue to inspire speculation about their potential historical and scientific significance.

The Brahma Weapon is described as having devastating effects on Partha and all beings. Its deployment caused the Earth and its mountains to tremble, unleashed terrible winds, and agitated the seas.

In the Mausala Parva, another weapon is mentioned that was so potent in its destructive capabilities that the king, "in great distress of mind," ordered its destruction before it could ever be used. The weapon was ground into powder, but even that

measure proved insufficient to neutralize its danger. The powder itself had to be cast into the sea. Despite these precautions, the "gigantic messenger of death" caused horrifying consequences—people experienced hair loss and fingernail detachment overnight, birds grew pale with scarlet, blistered legs, food spoiled within hours, and ominous winds blew incessantly. Remarkably, these effects align with symptoms of exposure to radioactivity, yet this ancient civilization is not credited with knowledge of nuclear energy, radiation, or fallout.

Among the most feared of all ancient weapons was the Agneyastra, or "Fire Weapon." This may have been the same weapon Mahadeva used against the *Danavas* of The Three Cities. The Agneyastra was described as a blazing object of "smokeless fire," (P. Chandra Roy p.678) emitting a radiance so intense that it disrupted the natural order. When unleashed, the weapon engulfed the battlefield in darkness, brought forth malevolent winds, and caused clouds to "roar" and release what seemed like blood. The weapon's energy scorched the Earth, creating a feverish heat that terrified all beings. Water sources boiled, aquatic creatures perished, and elephants and other animals succumbed to its catastrophic force. Entire armies were obliterated, their remains unrecognizable. In the aftermath, the environment underwent a remarkable transformation as cool winds cleared the air, revealing the full extent of the destruction.

These accounts raise speculative questions about the possible use of thermo-nuclear weaponry in ancient times. Geophysical evidence suggests that Atlantis may have been destroyed by massive earthquakes and volcanic eruptions. However, one wonders whether nuclear warfare, with its capacity to disrupt nature, may have accelerated or worsened these events. Could such explosions have undermined the continent's structural integrity, causing it to fracture and sink beneath the ocean? While definitive answers remain elusive, the parallels between these ancient accounts and modern theories of nuclear energy are striking.

The question also arises as to whether the ancient rulers who commanded flying ships (vimanas) perished in the cataclysm. A singular record sheds light on this possibility: an ancient Sanskrit document known as the Old Commentary, translated by Madame H.P. Blavatsky. The record recounts the final days of a civilization referred to as the "Black-faced," who were forewarned by the "great king of the Dazzling Face." Observing the sins of the Black-faced, the king dispatched his vimanas to his allies with a message:



*"Prepare. Arise ye men of the good law, and cross the land while it is yet dry. The Lords of the Storm are approaching... The nether lords of the Fires are preparing their mighty Agneyastra."*

The Dazzling-Faced rulers made preparations for their exodus, while the Lords of the Dark Face, subdued into a trance-like state, were left behind. The text describes the eventual inundation of the land, as waters rose and consumed the valleys. The surviving "nations" of the Yellow-faced were led to dry land by their rulers, who departed in their vimanas to lands described as the "lands of Fire and Metal."

The Old Commentary suggests that the Kings of Light, as the Dazzling-Faced rulers were called, departed the Earth entirely, possibly returning to their celestial origins, described as "shining palaces in the sky." The departure of the Kings of Light marked the end of the "Divine Dynasties" or the "Reign of the Gods," as noted by Manetho. Their advanced technology and ability to leave the Earth remain topics of profound speculation.

The term "Kings of Light" resonates in various traditions, including the Ur-Kings of Chaldea and the "dazzling face" of Noah in the Books of Enoch. This motif may even underpin the symbolic origin of the crown, a representation of divine authority. Mycenaean crowns, for instance, were composed of radiating points, evoking an aura of luminosity. Interestingly, many ancient languages, including Sanskrit, Greek, and Latin, associate the word for "gold" with concepts of brilliance and radiance (aurum in Latin).



## Final Thoughts

The ancient accounts of vimanas, celestial weapons, and catastrophic events, as narrated in Hindu epics and other mythological texts, offer us a remarkable lens through which to explore the intersection of history, mythology, and speculative science. While these narratives are undoubtedly steeped in allegory and cultural symbolism, their vivid descriptions of advanced technologies—ranging from flying crafts to weapons of immense destructive power—invite us to consider the depth of ancient ingenuity and imagination.

The parallels drawn between these ancient tales and modern scientific phenomena, such as nuclear energy and aerospace engineering, raise compelling questions about the knowledge and capabilities of civilizations long past. Did they possess technologies that we have yet to fully understand, or do these accounts serve as cautionary allegories of power and its consequences? Whatever the case may be, they provoke a sense of wonder and curiosity, reminding us that the boundaries between history, myth, and science are often more fluid than they appear.

Ultimately, these stories challenge us not only to reevaluate our understanding of the past but also to reflect on the trajectory of human innovation and its impact on the world. As we continue to decode the wisdom encoded in these ancient texts, perhaps we too can glimpse the "divine dynasties" and "kings of light" that have inspired awe and imagination across millennia.

## Literature

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